THE ODES OF HORACE

In *Latin* and *English*;

With a Translation of

Dr. *BENTLEY*'s NOTES.

To which are added,

NOTES upon NOTES; Done in the *Bentleian* Stile and Manner.

——— *Studium ſine Venâ.* Hor.

PART III.

To be Continued.

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Q. Horatii Flacci
ODARUM.

BRITISH MUSEUM

LIB. I.

ODE VIII. *Ad* LYDIAM.

Lydia, dic per omnis
(a) *Te Deos oro, Sybarin cur properes amando*
Perdere; cur apricum [*que ſolis?*
Oderit campum, patiens pulveris at-
Cur neque militaris
(b) *Inter æquales equitat, Gallica nec lupatis*
Temperat ora frenis?
Cur timet flavum Tiberim tangere? cur olivum
Sanguine viperino
Cautius vitat? neque jam livida geſtat armis
Brachia, ſæpe diſco,

Sæp

THE ODES OF HORACE.

BOOK I.

ODE VIII. *To* LYDIA.

WILL you perſiſt, fair *Lydia*! to love on,
On *Sybaris* exhauſt your Charms?
Now by the Gods, he's ruin'd and undone:
For Fame no more his Courage warms;
He hates the duſty Field and ſcorching Sun,
Though once ſo well approv'd for Feats of Arms.

No more his Arms the manag'd Steed reſtrain,
Nor ſtem with nervous *Strokes* the Flood;
Suppled with Oil no more his Limbs ſuſtain
The maſſy Armour's weighty Load:
His Hands the Jav'lin and the Quoit diſdain,
Which none ſo far with manly Vigour throw'd.

Sepe trans finem jaculo nobilis expedito?
Quid latet, ut marina
Filium dicunt Thetis ſub lacrimoſa Troja
Funera; ne virilis
Cultus in cadem & Lycias proriperet catervas.

Dr. B——'s Notes. Ode 8.

(*a*) *Te deos oro, Sybarin cur properes.*] Some of *Pulmannus*'s Copies, ſome of *Berſmannus*, and my own, the *Gravian*, *Galean*, *Queen's-College*, *Royal Society*, and *Peter-Houſe* Copy, as alſo *Marius Victorinus*, p. 2533, 2614, 2621, read this Place, *Hoc Deos oro*. But there are more Books, which with *Diomedes*, p. 509, and *Fortunatianus*, p. 2683, 2703, perfer *Te* before *Hoc*. Both theſe *Lections* are good: but *te* is more nice and fine. See *Serm.* I. 8.

Per magnos, Brute, *deos* te *Oro*.

(*b*) *Inter æquales equitet,---temperet.*] The old Parchments of *Gravius* read it as plain as can be, *equitat* and *temperat*. Why ſhould not this be Right? by this Trick the whole Sentence is made more Pathetick, in *Greek* παθητικωτέρα, if you toſs it off by way of Interrogation: otherwiſe, you only bid *Lydia* tell the Story to her ſelf. But the *Librarians* made the Alteration, becauſe *properes* and *oderit* went before; and truly there had been no end, if they had gone on at that rate; for then they muſt have popp'd in *vitet* and *aptet* in the tenth *Verſe*: only perhaps *timet* in the eighth Verſe would have put a ſtop to their Proceedings, which could never have been chang'd into *timeat*, without ſpoiling and laming *Horace*'s Feet. Nay, I am verily perſuaded, that the ſame *properes* is the natural Iſſue of *oderit*; and yet *oderit*, if *Priſcian*'s Teſtimony may be allowed, is put here *Interrogatively*, p. 1059, and as he afterwards ſays, *p.* 1146, is as well the *Future* of the *Indicative Mood* as of the *Subjunctive*. We may therefore read *properas* in the firſt Verſe, and accordingly we find it ſo extant in *Diomedes*, p. 509. in *Victorinus*, p. 2533. and in *Fortunatianus*, p. 2683, and 2703.

He's ſpoil'd, he's loſt to Glory and Renown,
Unmann'd, and made a Woman's Toy:
So *Thetis* heretofore diſguis'd her Son;
Leaſt the rough Habit of a Boy
Should call him forth, and urge the Hero on
Eager for War and Blood, and puſh the Fate of *Troy*.

ODE IX. *Ad* THALIARCHUM.

(c) *Vides ut alta ſtet nive candidum*
Soracte, nec jam ſuſtineant onus
Silva laborantes, geluque
Flumina conſtiterint acuto.

Diſſolve frigus, ligna ſuper foco
Large reponens; atque benignius
Deprome quadrimum (d) Sabinâ,
O Thaliarche, merum diotâ.

Permitte Divis cætera: qui ſimul
Stravere ventos æquore fervido
Deprœliantes; nec cupreſſi,
Nec veteres agitantur orni.

Quid ſit futurum cras fuge quærere; & quem fors dierum cumque dabit, lucro
Adpone: nec dulcis amores
Sperne puer, (e) neque tu choreas,

Donec virenti canities abeſt
Moroſa; nunc & campus, & areæ,
Leneſque ſub noctem ſuſurri
Compoſitâ repetantur horâ:

Nunc & latentis proditor intimo
Gratus puellæ riſus ab angulo,
Pignuſque dereptum lacertis,
(f) Aut digito male pertinaci.

ODE IX. *To* THALIARCHUS.

SEE how *Soracte*'s Mountain ſcarce ſuſtains
Her hoary Load! what Froſts congeal the Woods,
Bind faſt the waving Seas in Icy Chains,
And ſtop the rapid Current of the Floods!

Now let your Hearth with Piles of Billets glow,
The *Sabine* Casks their mellow Charge diffuſe:
Diſſolve the cryſtal Ice, melt down the Snow
With never-ceaſing Fires and ſparkling Juice.

Leave all the reſt to *Jove*, at whoſe Command
The warring Winds their rough Contentions end,
No more the Waves in curling Ridges ſtand,
Nor Aſh, nor Cypreſs to the Tempeſt bend.

Nought Future, no To-morrows Thee employ,
The preſent Hour is thine, and this improve,
Now in thy Youth the Gift of Heaven enjoy,
In ſportive Dance, in Revels, and in Love.

Remove far off Old-age and late Decay;
Now to the Walks and to the Ring repair:
At Night the lucky Moment calls away,
The gentle Whiſper, and the yielding Fair.

In vain ſhe flies to Hide, but laughing Shows
How you may find her out, and hold her faſt:
And when you ſnatch ſome Favour, claſps it cloſe,
Struggles awhile, but —— lets it go at laſt.

(*c*) *Vides ut alta.*] These Words come upon us in all the Editions with an *Interrogation*; but it is a much greater piece of Elegance to omit it. So in Carm. 3. 28.

Inclinare meridiem
Sentis; ac veluti ſtet volucris dies,
Parcis deripere horreo
Ceſſantem Bibuli *conſulis amphoram.*

So we find it in the *Greek* of *Alcæus*, to which our Author refers in this place, almoſt Word for Word.

Τεὶ μὲν ὁ Στὺς, ἀν δ' ὀρατῶ μίγας
Χειμὼν πεπάγασιν δ' ὕδατα ῥοαί.

(*d*) Sabina *diota.*] That moſt learned Man *Thomas Gale* had much rather read *Sabino*; and here I fancy is the whim of it: becauſe, he thinks, it comes from the *Greek* διώτης; and I muſt not diſſemble with him, but fairly let him know, that in the oldeſt Copies, the *Gravian* and *Queens College*, but eſpecially in the *Grævian*, the *final* Letter *a* does ſeem as if it had been made out of the Letter *o*. But be that as it will, the *Greek* ſhould have been δίωτος, or διωτὶς, and not διώτης, or διώτη; for no Words compounded of οὖς do admit of thoſe Terminations. Μυοσώτη, a Herb ſo called, is cited out of *Ægineta*; But 'tis a Blunder: For it ſhould be μυοσωτὶς, or μυὸς ὦτα' and yet our *Heſychius* ſays Ἐνώταις, ἐνωτίοις. τῇ προσῳδίᾳ, οἷς φιλόπαις. Σοφοκλῆς Αἰχμαλώτισιν. Which Place if it were as it ſhould be, yet we could never tell from thence, whether the *Nominative Caſe* were ἐνώτης or ἐνώτη. But as for *Heſychius*, he plainly ſhams, and puts upon us in this Caſe, and his Eyes were ſtrangely out of order when he read the Books, whence he collected that Paſſage; for the Books ſay, ἐνόταις and not ἐνόταις. Accordingly the Author of the great *Etymologicon* has this Sentence, Ἐνοπαῖς, τοῖς ἐνωτίοις, ἀπὸ τῆς ταῖς τῶν ὄπα οἷς κεῖται. Σοφοκλῆς. You ſee this Man commends this ἐνόπαις out of the ſame *Sophocles*, and in the very ſame Signification as the other did ἐνώταις. Nor can you have any Scruple but that it muſt be ἐνόπαις, and that this is right upon two Accounts: becauſe it comes from ὄψ, and is pronounced juſt like φιλόπαις. See *Gloſſ. Philoxeni. Diota*, ἀμφόριον, οἰνοφόριον. And yet you can never learn by this whether it be *Maſculine* or *Faminine*. So that in a thing of ſo much Uncertainty the beſt way is to take the moſt *Copies*, and let their Number decide the Controverſie.

(*e*) *Nequi*

(*e*) *Neque tu choreas.*] The Pronoun *tu* intrudes it ſelf in this place very much againſt the good Will and Pleaſure of that mighty Man *Julius Scaliger*. He ſays, *That the* Verſification *or* Scanning part *put him under a neceſſity of ſuffering* tu *to pop in here.* The truth of it is, there is no ſuch thing as *tu* in the *Galean* and *Peter-houſe* Copies; and I fancy, thoſe lazie Rogues the *Librarians* put it in, when they had nothing elſe to do. And yet how comes it about, that they will ſuffer *Virgil* to talk at this rate, even where his Diſcourſe is much after the ſame manner? See Æn. 5. 456.

Præcipitemque Daren *ardens agit æquore toto,*
Nunc dextrâ ingeminans ictûs, nunc ille *ſiniſtrâ.*

Seneca Her. Fur. 1246.
Per ſanctæ generis ſacra, per jus nominis
Utrumque noſtri, ſive me alterum vocas,
Seu tu *parentem.*

(*f*) *Aut digito male pertinaci.*] *Prudentius* in Præfat. Cathem. has notoriouſly imitated this Paſſage of our Author.

——— *Exin jurgia turbidos*
Armarunt animos, & male pertinax
Vincendi ſtudium ſubjacit caſibus aſperis.

But in *Prudentius*, *male pertinax*, ſignifies *ſtubborn, refractory, and pertinacious to the laſt*: Whereas it has quite another Meaning in our Author; for here it does not ſignifie, as ſome expound it, *parum pertinax*, (*not very obſtinate*) but it ſignifies one, *who really is obſtinate, but yet ſo, as to be content after ſome Struggle to ſubmit.* *Petronius* has much ſuch another Thought. *I ſtole in*, ſays he, *and ſnatcht the Favour from her*, male repugnanti, that is, *though ſhe reſiſted me, yet ſo reſiſted as at laſt to yield.* See alſo our Author. Carm. 2. 12.

Et facili ſævitiâ *negat,*
Quæ poſcente magis gaudeat eripi.

NOTES *upon* NOTES. ODE 9.

VIdes ut alta.] *Hæc per interrogationem proferuntur in omnibus editionibus: quæ tamen elegantius omittitur.* Sic in *Carm.* 3. 28.

Inclinare meridiem, &c.] *Horace* in this *Ode*, addreſſes himſelf to one *Thaliarchus*, and in the firſt Line, bids him take notice, and *ſee how the Snow lies upon the Mountains.* The Dr. is in ſome Perplexity whether it ſhould run thus, or whether there ſhould be an *Interrogation Point* at the end of it, as thus, *Do you*

ſee

ſee how the Snow ſtands upon the Mountains? Not that the Senſe is the worſt for it, or ſuffers any manner of Alteration: All the Diſpute is about *Pointing*. But he decides it wonderfully, and is reſolv'd, that the *Interrogation Point* ſhall not ſtand here, becauſe in another place *Horace* does not uſe an *Interrogation Point*, where he is ſpeaking about the Times and Seaſons, as he does here, and yet the Senſe would have been the ſame if he had uſed it. What a nice Diſcernment in Criticiſm is this! How richly does the Dr. deſerve thoſe glorious Epithets of *Limatiſſimus*, *Sagaciſſimus*, *Vir Recoditæ trudítionis*, and the like, which he ſo often beſtows upon his Brethren the Commentators? Suppoſe ſome great Author ſhould ariſe, and oblige the World with a new *Edition* of that noble Claſſick *Qua Genus*, which is only ſecond to *Propria Quæ maribus*, Publiſhed with Notes, Emendations, Various Lections, and all other Accoutrements; how many curious Scruples might he raiſe at that Line — *Cornu tibi cura ſiniſtri*, and thereupon go to work upon Manuſcripts, Copies and Editions, only to prove that here ought to be no *Interrogation Point*? Notwithſtanding the meaneſt Boy in the *Claſs* might probably Conſtrue it with that Mark; and could he do better than make out, that the very ſame judicious Poet had given us a Precedent, and did not make uſe of an *Interrogation Point* upon the like occaſion. Vide, *Nec vult Panthera domari — Addantur Theba & Athenæ.* Such a Remark could not come off more nobly, than by concluding with ſome ſuch elegant *Quotation*,

Put it in, 'tis very well done:
But if you won't, you may let it alone:
'Tis all one, 'Tis all one.

Sed omnino fallit nos Heſychius, *& lippientibus oculis inſpexit ſuos codices, unde iſta deſcripſit.*] As all Authors, eſpecially Criticks, take particular care to beſpeak Candour in their Readers, they ſhould be as ready to ſet us an Example of it in themſelves. Our Learned *Scholiaſt*, agreeable to this Rule, gives us here a remarkable Inſtance how Candid he is in his own Nature; for though he had Convicted *Heſychius* of a Blunder, yet ſo far is he from ſuppoſing it to be a wilful one, that he actually charges the Fault upon *Heſychius*'s Eyeſight. He takes it for granted *he was blear-eyed*, or had at that time a Rheum and Defluxion, which hinder'd him in the clear View of a *Greek* Word, about which the Dr. is here diſputing. If I am not miſtaken, *Horace* himſelf complains of the very ſame Imperfection in one part of his Book, and tells us, that it hindred him from playing at *Tennis* (for ſo I interpret *Pila*, in Oppoſition to ſome Criticks

ticks who contend for *Trap*) Indeed since the Invention of Spectacles there is less to be said for Criticks in this Case; only I observe, there is one sort of Men, whom the Dr. will never forgive for a Slip of this Nature, I mean those Blundering Rogues, *The Librarians*.

Neque dissimulandum est, in vetustissimis codicibus Græviano *&* Reginensi, *in illo præsertim, posteriorem* a *formatam videri ex* o.] Here we meet with a remarkable Instance upon how slender a Thread the Fate and Fortune of the greatest Authors depend. The dash of a Pen, the stroak of a Hair, a drop of bad Ink, an Ill-contriv'd Abreviation, a small stain from a Transcriber's hand not well wash'd, or a sudden fit of Oscitation in one of those Rascally *Librarians*, shall spoil a good Expression or a fine Thought: and at the same time raise such a Contest between Scholiasts, Commentators, and Interpreters, as shall not be laid again without a great Effusion of Ink, though the only thing contended for be an *A* an *O*, a *P*, a *Q*, a *Comma*, or an *Interrogation-point*. On the other Hand, some such trifling Casualty shall give the hint to such a learned Critick as our Dr, to brush up a heavy Sentence, and turn that into a brisk flight of Wit and Fancy, which the Author himself never dreamt on. I could give you a very remarkable Story to this purpose. A certain Retainer to Letters, who by serving as *Amanuensis* to a great Scholar had pick'd up a good set of *Latin* and *Greek* Scraps, sufficient for a Note-monger, This Gentleman having unhappily lost his Patron, thought he could not do better than transmit his Memory as well as his own to Posterity, in a very Learned and Acurate *Epitaph*. The nature of this *Epitaph* was such, that tho' it was compounded of *Latin* and *Greek* handsomely put together, yet the Design of it was, that it should not be understood till the Third or Fourth Generation, when Riddles and Enigmatical Inscriptions begin to be suspected of having some Meaning, contrary to the first Intention of their Authors, purely for the sake of their Antiquity: and then this *Epitaph* was to have all its Letters, Syllables, and Commas scann'd, and come into Competition with the *Marmor Arundelianum*. Accordingly, it was set out in Columns, with *Greek* and *Latin* Compounds, drawn up after a Military manner. As thus,

Philobiblus.	*Misopapistious.*
Philozelotes.	*Misofanaticus.*
Philoarchaicus.	*Misodolus.*
Philologus.	*Misoheretious.*

Not a word of which was to be comprehended by any Body within fifty Days Journey of the Country Church, in

in which this *Epitaph* was to shine. But so it happened, that the Waggoner, to whose Care this Noble Piece was committed in order to be carry'd down to the Repository for which it was intended, made an Unfortunate Blunder, threw down his Load, and broke it in several pieces, to the great Disappointment, as was then supposed, of the Learned Author. And yet in the Event, Fortune prov'd a better Critick than a thousand Commentators, and in the Overthrow took care so to separate the *Greek* Compounds from the *Latin*, that by laying aside the *Miso's*, *Philo's*, and the rest of those hard Words, the whole became Easie, Bright, and Intelligible, which was never designed to have any Meaning, till at least five hundred Years after.

Neque tamen est parum pertinax; *ut vulgò exponunt*; *sed qui* simulat se pertinacem esse, *& tamen pertinaciam suam expugnari cupit.*] *Horace* was here speaking of the little Toying and Gallantries of some easie agreeable Girls in his time, and he calls them *malè pertinaces*, for they pretended Resistance, and would stand a small Struggle, but after that yield and give up the Favour. The Dr. is extreamly concern'd for some sowr Morose Criticks, who, as he says, would make *male pertinaces* signifie an *utter refusal* and a *resolute holding out against all Attacks*, and he will by no means allow of that severe Interpretation. He is resolv'd the Girls shall yield: and I verily believe *Horace* was of his Mind. The truth of it is, *Horace* describes the Pleasure in so luscious and alluring a manner, that it is a very hard matter to peruse him with a feeling Intimacy, as the Dr. does, without being insensibly drawn into the same soft and tender Sentiments.

Ubi obiter mendum occultissimum *abolere poteris: quem miror equidem sagacissimum* Heinsium *non advertisse.*] Our Learned Commentator cites a Place in *Ovid*, and tells us, *there is a horrid Fault in the Reading*; but at the same time he calls it, *occultissimum mendum*, (*a very occult Fault*) and one would think it should not therefore be easily discovered, that being commonly the case with occult Cases; And yet the Dr. professes *his great wonder*, that his Friend *Heinsius*, with his usual Sagacity, should not discover it. Such is the honourable Opinion that great Criticks have of one another, since they think it matter of Surprize, that any thing, though never so occult, should escape their penetration.

Quid enim est Pleïas una? *An periculum erat, ne duabus matribus genitum esse* Mercurium *suspicaremur?*] *Ovid* speaking of *Mercury* had unfortunately said,

Quem

——*Quem montibus olim*
Edidit Arcadiis Pleïas una
Jovi.

Which in plain *Engliſh* amounts to thus much, *that one of the* Pleiades *brought forth* Mercury *to* Jupiter *in the Mountains of* Arcadia. I ſuppoſe, ſo it has been taken in all the *Grammar Schools* of *Great Britain*; and I preſume no great Difficulty ſtarted in explaining the Text, either by the Boys or their Maſter. But now comes the Dr, and he thinks it ſtrange, that ſuch Nonſence as this ſhould paſs upon Scholars. *For*, ſays he, *why* Una, *why* One *of the* Pleiades? *Would any body imagine that* Mercury *ſhould have two Mothers?* This no doubt is an Objection that none of *Horace*'s Readers foreſaw; but though among the Writers of *Horace*'s Age, there is a very odd Account of the Generation of ſeveral of their Gods, yet ſince there does not appear any thing of what the Dr. mentions in the Production of *Mercury*, as ſlippery a God as he was, the Queſtion will be, whether the Words cannot otherwiſe be accounted for. Now we are to underſtand, that there were ſeveral Ladies, ſome ſay, *ſeven*, who went by the Name of *Pleïas*; and therefore, though it may not be good Senſe to ſuſpect *Mercury* for having two Mothers, and conſequently, that *mater una*, had that been the Expreſſion, would have been bad enough; yet ſince the Words are *Pleïas una*, it can never be bad Senſe to ſay, *that though he had but one Mother, yet that one Mother was one of the* Pleiades. Suppoſe the Dr. were the Father of *ſeven* Daughters; to ſay, that either of thoſe Siſters, or all of them together, had more than one Father, would be bad enough; and to ſay, that they had more than one Mother, much worſe; but to ſay, *that one of thoſe Siſters, or one of the B's, was made a Mother by ſuch a one*; or that, *ſuch a one was the Son of one of thoſe*, is no more, I conceive, than what *Priſcian*, *Burſmannus*, *Billibaldus*, and even *Heinſius* himſelf, or any one but Dr. *B*, the Father, might diſcover and allow of, notwithſtanding he has pronounced it to be ſo very occult and myſterious. And though the Epithet *uda* (moiſt) which the Dr. places in the room of *Una*, does indeed agree very well with either of the *Pleiades*, who in the Accounts of the Ancients are repreſented as *watry Wenches*; yet I queſtion whether it agrees with *Mercury*'s Mother in her preſent Circumſtances, where we find her removed from her proper Sphere to the Mountains of *Arcadia*, which I conceive to be no very wet or watry Situation; unleſs the Dr. hints at another ſort of *moiſture*, which I do not think fit to take Notice of.

ODE

ODE X. *Ad* MERCURIUM.

(g) *MErcuri, facunde nepos Atlantis,*
Qui feros cultus hominum recentum
Voce formasti catus, (h) *& decora*
More palæstræ:

Te canam, magni Jovis & Deorum
Nuntium, curvæque lyræ parentem;
Callidum, quicquid placuit, jocoso
Condere furto.

Te boves olim nisi reddidisses
Per dolum amotas, puerum minaci
Voce dum terret, vidimus pharetrâ
Risit Apollo.

Quin & Atridas, duce te, superbos,
Ilio dives Priamus relicto,
Thessalosque ignis, & iniqua Trojæ
Castra fefellit.

Tu pias lætis animas reponis
Sedibus, virgâque levem coerces
Aureâ turbam, (i) *superis Deorum*
Gratus, & imis.

ODE X. *To* MERCURY.

GReat God of Wit, from *Atlas* ſprung,
For Eloquence renown'd;
The Muſick of whoſe Charming Tongue
Refin'd Mankind, and Science found;

Of Thee upon the Lyre I ſing:
To Thee the Lyre owes its Birth,
Ambaſſador of Heav'n's great King,
Admir'd for Witty Theſts on Earth.

For his ſtol'n Cows *Thee Maia*'s Son
With Threats attackt a Child;
But when he found his Quiver gone,
Pleas'd with the Cheat *Apollo* ſmil'd.

Old *Priam*, by thy Conduct led
To great *Achilles*' Tent,
Unſeen unhurt to *Ilium* fled:
Through *Grecian* Fires and Guards he went.

Thou ſway'ſt the Regions of the Bleſt,
The Ghoſts thy Scepter know,
A Favourite by all confeſs'd
The Gods above, and thoſe below.

(g) MErcuri *facunde, nepos* Atlantis.] This little Verſe is very much commended by *Priſcian*, p. 739, and by *Servius*, Vir. Æn. 1. 527. it. 4. 558, and yet in all the Editions that ever I ſaw, it is horribly ill Pointed; for thus the *Comma* ſhould ſtand,

Mercuri, *facunde nepos* Atlantis.

The very Elegance of the Expreſſion might teach us as much; and we may learn the very ſame from an Expreſſion in *Ovid*, which was manifeſtly taken from this Paſſage of our Author. Vide *Faſtor.* 5. 663.

Clare nepos Atlantis, *ades: quem montibus olim*
Edidit Arcadiis Pleïas *una* Jovi.

Where, if you think fit, you may ſcratch out an occult Fault, which I wonder how that ſagacious Fellow *Heinſius* could paſs by without Animadverting. For how comes it to be *Pleïas una?* was there any danger of a Suſpicion, that *Mercury* was born of Two Mothers? I therefore order you to read, and will if any Damage happens, take it upon my ſelf,

Edidit Arcadiis Pleïas uda *Jovi.*

For the *Pleiades* are every where among the Poets called, *aquoſa, madida, imbrifera, wet, moiſt, rainy.* Nay their very Perſons are called *uda* or moiſt. See *Ovid.* Faſt. 2. 597.

Dixerat, annuerunt omnes Tiberinides udæ.

And *Sappho* ſays to *Phaon.*

Conſtitit ante oculos Naïas uda *meos.*

(h) *Et decora more Palæſtra.*] All the Books conſpire to make good this Lection, and we have beſides the Teſtimony of *Servius*, who cites this Paſſage, juſt as we find it, Æn. 4. 559. And ſo *Lactantius ad* Stat. Theb. 6. 830. And yet *Daniel Heinſius*, according to his uſual way of *Supererrogation*, in *Greek* περιεργία, will draw a Cruſt over this Paſſage, and commit a Blunder, which I take to be a very Unhappy one. He corrects it thus.

Catus & decora heu——
——— *more Palæſtra.*

Mos Palæſtræ, (*the manner of Wreſtling*) is no more than *lex & inſtitutum Palæſtræ* (*the Law and Cuſtom of wreſtling*) as the Place is very well explained by that immenſe Peruſer of Books *Barthius*, Adverſ. 28, 1. *Terentianus Maurus* in Prefat.

Mos

Mos certaminis & modus,
Sudor dum ſolitus cadit
Nulla mole palaſtricâ.]

Silius Italic. 16.

Quo ruis? aut quinam hic rabidi certaminis eſt mos?
Et nobis & equis letum commune laboras.

Lactantius Placidus ad *Ovid.* Metam. 10. Fab. 11. *Cum Hippomenes* morem certaminis *non expaveſceret.* Theſe Proofs are brought by *Barthius*, who is by no means to be depriv'd of the Glory he has thereby gained, notwithſtanding we our ſelves had lock'd upon the very ſame Places. Add to theſe, that Place in *Lucan*, which of all others is moſt pertinent to our preſent purpoſe, *Lib.* 4. 613.

—— *Perfudit membra liquore*
Hoſtes, Olympiacæ ſervato more *paläſtræ.*

So *Pindar* tells us, *Olymp.* 6. that *Hercules* invented the *Method* of Wreſtling at the *Olympick* Games.

ΤΕΘΜΟΝ μέγιστον ἀϊ-
ϑλων

Morem *maximum certaminum.*

And again *Olym.* 13. He calls the *Iſthmian* Games, the *Method* invented by *Neptune*, Neptuni *Morem.*

Ἐν ἀμφιάλοισι Ποτειδᾶνος
ΤΕΘΜΟΙΣΙ.

And elſewhere he again calls the *Olympick* Games, the *Method* invented by *Hercules*, Herculis *Morem.*

Ὕσατον δ' ἔχει Πίσα Ἡρα-
κλέος ΤΕΘΜΟΝ.

I verily believe that honeſt *Heinſius* unfortunately fell into that *Pruriginous* Blunder, by having too much regard for *Julius Scaliger*, who could never reliſh the jingle of thoſe two Words, *Decora*, *more.* But the Lection is without doubt Right and Good, and has no Occaſion to trouble it ſelf over much, either with the Nicety of *Scaliger*'s Ears, or the Acuteneſs of *Heinſius*'s Judgment.

(*i*) *Superis deorum gratus & imis.*] It is very notorious, that *Ovid* borrowed that Paſſage concerning *Mercury*, Faſt. 5. 665, from our Author.

Pacis & armorum, ſuperis imiſque *deorum*,
Arbiter, alato qui pede carpis iter.

*Daniel tamen Heinsius, pro solitâ suâ vafritie, incrustare vult locum sinceru*m.] Here is another fault usual among Scholiasts and Commentators, which the Dr. with great Judgment Points at, which is *Over-doing* or *Supererrogation*, and which in the more agreeable Stile of Criticks, the Dr. here calls *Incrustation*, by a Metaphor taken from *Pastry-Cooks*. I am so much of the Dr's Mind in declaring against this horrid Vice of *Supererrogation* in the Criticks and Commentators, that I could not pass it by without a Censure, notwithstanding it has given an Occasion of furnishing the World with an immense Quantity of *Folio's*, *Quarto's*, and *Octavo's*, besides a prodigious Pile of lesser Books, which we should otherwise probably have wanted.

Atque hac quidem attulit Barthius, *qui laude suâ minimè fraudandus erat, etsi eadem loca per nos quoque videremus.*] *Horace* among other Inventions of *Mercury*, mentions *Wrestling*, which he calls *morem Palæstræ*: now it seems *Barthius* had discovered where the word *Mos* was used in the same Sense in *Silius*, *Lactantius*, and *Ovid*. On the other Hand our Learned Dr. says, *he too had found out all this, and a great deal more*: but yet professes, *that* BARTHIUS *ought by no means to be depriv'd of the Glory of his Discoveries*. What a noble Art is Criticism, where an Excursion into a *Vocabulary* or a tolerable Progress made in an *Index*, shall be deem'd an Atchievement, an Adventure, and accordingly entitle a Man to everlasting Honour and Glory!

Julio Scaligero *resonatio illa insuavis visa est*; Decoræ more. *Sed recta sine dubio loctio & neque hujus aures, nec illius acumen meinere debet.*] The Dr. here comes very seasonably to the Relief of the *Race*, for he was in the utmost Peril from *Julius Scaliger*, who had declared against the *Jingle* of the two words, *Decora more*. But the Dr. utterly confutes him by this ingenious Argument, *that these two words need not stand in awe of* Julius Scaliger's *Ears, any more than* Daniel Heinsius's *acute Judgment*. It is very true, that in a Comment upon the words, Ode 2. *Populo Quirini*, the Dr. cites a Passage from the second Book of *Epist.* 2. *v.* 68.

——— *Cubat hic in* Quirino,
Hic extremo in Aventino.—

and declares, *that his Ears were very much against the* Jingle *of* Quirino & Aventino, *and grievously offended with it*; His words are these, *Ipsæ aures repugnant, tinnitque isto*, Quirino & Ave

no, *graviter offenduntur*; and yet in this Paſſage, with which the Dr's Ears are offended, the *Jingle* is parted by three whole words (*Hic extremo in*) whereas in *Heinſius*'s Jingle, the words have nothing at all between them.

——— Decoræ
More *Palæſtræ*.

But I am perſuaded, according to the Dr's Advice, *Horace* will ſtand in awe of neither *Heinſius*' Ears nor Dr. *B*'s, till he is firſt ſatisfied, which of the two are Longeſt.

ODE XI. *Ad* LEUCONOEN.

(k) *TU ne quæsieris (scire nefas) quem mihi, quem tibi*
Finem (l) *Dî dederint, Leuconoë; nec Babyloniis*
Tentaris numeros. Ut melius, quidquid erit, pati;
Seu pluris hiemes, seu tribuit Jupiter *ultimam,*
Quæ nunc oppositis debilitat pumicibus mare
Tyrrhenum. sapias, vina liques, & spatio brevi
Spem longam reseces. dum loquimur, fugerit invida
Ætas: carpe diem, quam minimum credula postero.

Dr. B—'s NOTES. ODE II.

(k) *Tu ne quæsieris.*] The *Editions* vary very much in this Place: some of them write it thus,

Tu ne quæsieris (scire nefas) quem &c.

Others thus,

Tu ne quæsieris scire (nefas) quem;

And *Interpreters* are strangely divided about it. In truth, it is a Matter of no great Moment: and whether you Point it this way or t'other way, it will do very well; For there is no harm in saying, *Ne quæsieris scire, quem finem dederint,* (*Seek not to know what will be the End.*) See our Author, Epist. 1. 3.

Juli Flore, *quibus terrarum militet ori,*
Claudius Augusti *privignus,* scire laboro.

Neither on the other hand is there any great harm in saying, *Ne quæsieris, quem finem dederint,* (*Make no Enquiry, what End,* &c.) See *Ovid* Amor. 22.

Nec tu, linigeram fieri quid possit ad Isin,
Quæsieris: *nec tu curva theatra time.*

And

ODE XI. *To* LEUCONOE.

SEEK not to know, what fated End
The Gods for you or me intend,
Nor lend to Magick Arts an Ear,
But ſtill againſt the worſt prepare.
With Unconcern let Life glide on:
'Tis full of Toil, and quickly done.
See, Winter rages on the Sea,
And 'tis perhaps the Laſt you'll ſee.
Be wiſe, enjoy the preſent Hour:
Briſk Wine from ſmiling Goblets pour:
Improve the Moments whilſt they laſt,
And ſnatch the Hours that fly ſo faſt;
To Day, let Hope prevent Deſpair,
To Morrow is not worth your Care.

And yet that way of *Pointing* and *Marking* this Paſſage, ſeems to be the beſt, which ſhuts up thoſe two Words (*ſcire nefas*) in a *Parentheſis*. See *Ovid* Faſt. 3. 325.

Quaque trahant ſuperis ſedibus arte Jovem.
Scire nefas *homini*: *nobis conceſſa canentur.*

Lucan. 1. 26.
——— *Quis juſtius induit arma,*
Scire nefas. ———

Statius *Theb.* 3. 562.
——— *Quid craſtina volveret ætas,*
Scire nefas *homini.*

Prudentius *Cathem.* 3. 116.
Corpora mutua (noſſe nefas)
Poſt epulas inoperta vident.

See our *Author.* Epod. 16.
Quaque carent ventis & ſolibus oſſa Quirini
(Nefas *videre*) *diſſipabit inſolens.*

(*l*) *Di dederint.*] The *Zulichemian* Copy, and at firſt Hand the *Queen's College* Copy, write *dederunt*: and it is not wrong. For according to the Conjurers and Gipſies, with whom *Leuconoe* had been to ask Advice, it was already decreed by Fate how many Years ſhe ſhould live. And yet for all that, here muſt be no Alteration made.

CODEX

CODEX Zulichemianus, *& a prima manu* Reginensis, *dederunt. Non male. Nam secundum Astrologas* Babylonias, *quas* Leuconoe *consultum ibat, jam fato fixum erat, quot annos victura esset.*] *Horace* advises a Lady, *not to go to a Conjurer:* which is to very little Purpose, for the Dr. says, *she had been there already*: but does not say, from what Manuscripts, Copies, or old Books he had this Secret: Antiquity being very reserved upon the Affairs of this Lady. He therefore, who would know more of this matter, must do as the Dr. says *Leuconoe* did.

Scire nefas. Ovid, Lucan, Statius, Prudentius.] Nothing is more common among Criticks, than to hear them comparing great Authors with one another; and if they can but find two or three Words in one, which upon the same or the like Occasion they find in another (a thing easie to be accounted for) presently they cry out, This is *stollen*, this is *borrowed*, this is *imitated*, or the like, and then they run on with a Collection of Scraps and Fragments of Prose and Poetry, with a long Catalogue of bright Names, on purpose to convince the Reader, that they have perused those *Classicks*, at least their *Indexes*; by which Stratagem it often comes to pass, that they make one Author filch from another, who was not born till perhaps a Century after. Our Learned Commentator has display'd his Parts this way; how often does he shew us where *Virgil*, *Lucan*, *Statius*, *Martial*, and forty more, have used an *& or tu*, or some very inconsiderable *Particle*, in the same Sense that *Horace* does, and then given us a long List for Proof of it? which, according to the Party-colour'd way of Printing *Quotations*, makes a very glaring Figure in his Book; and then it follows, O the Scholar! What a well-read Man! What a Treasure of an Immense Treasure of Learning! In the present Instance he has coupled *Scire nefas* together, and told us, in how many others they are to be found; and in how many more they might have been found, by him or some Body else, I dare not say. Suppose one were to Criticise upon the *English* Poets after the same manner, and should find in one of them——

Oh ye Gods! —— and then justifie the Passage by Authorities, what a Noise might he make with out *Miltons*, *Drydens*, *Lees*, *Otways*, *Congreves*, *Addisons* and the rest? Indeed I am not quite so uncharitable as to suppose, that whenever I find two Words together in two several Authors, the Youngest of the two must steal from the other. In

Co

Collection of Poetical *Fragments*, now extant at *Cambridge*, and to be seen there, I find these two Lines,

Non moreris, Gulielme! *volas sed vivus ad astra,*
Æthereis qualis vectus Enochus equis.

Which Dystich, as it appears not to be quite so old as the Age of *Augustus*, I undertake to amend thus,

Æthereis qualis vectus Elisha rotis;

It being impossible, that any thing so putid, so senseless, so contrary to Fact and History, which gives us no Account of *Enoch*'s *Chariot*, could come from so Terse an Author. He said *Elisha rotis*; or should have said it. The other I believe was foisted in by some stupid *Librarian*. Now in commenting upon these words, tho' it might be very easie to find *ad astra* or *vectus rotis* in *Virgil*, *Horace*, or some other great *Author*, yet it would be Injustice to say, that this Writer stole from them, or even so much as imitated them. It is no doubt an Original.

ODE

ODE XII. *Ad* AUGUSTUM.

QUEM virum aut heroa lyrâ vel acri
(a) Tibiâ ſumis celebrare, Clio?
Quem Deum? Cujus recinet jocoſa
Nomen Imago,

Aut in umbroſis Heliconis oris,
Aut ſuper Pindo, gelidove in Hæmo?
Unde vocalem temerè inſecutæ
Orphea ſylvæ,

Arte Maternâ rapidos morantem
Fluminum lapſus, celereſque ventos,
Blandum & auritas fidibus canoris
Ducere quercus.

(b) Quid priùs dicam ſolitis parentis
Laudibus; (c) qui res hominum, ac Deorum,
Qui mare ac terras, variiſque mundum
Temperat horis?

Unde nil majus generatur ipſo;
Nec viget quicquam ſimile, aut ſecundum:
(d) Proximos illi tamen occupavit
Pallas honores.

(e) *Præliis*

ODE XII. *To* AUGUSTUS.

WHAT Man? What Hero wilt thou claim?
What God-head, *Muſe*? For whom inſpire
Thy warbling Pipe or Lyre,
While ſportful *Eccho* ſounds thy dancing Name?

Whether in *Pindus'* Shades I rove,
Or near the *Muſes* ſacred Spring,
Or on cold *Hæmus* ſing,
Whence tuneful *Orpheus* drew the liſt'ning Grove.

He knew to charm or Earth, or Sky;
Soon as his Mother's Harp he ſtrung,
The Trees with Ears were hung,
The Streams forgot to flow, the Winds to fly.

What nobler Theme than he, who ſteers
The World, obedient to his Sway,
Whom Gods and Men obey:
Who guides the Earth, and Sea, and fleeting Years?

He claims the firſt and higheſt Place:
Nothing ſo great, ſo wiſe, above,
None Second is to *Jove*.
But *Pallas* next to him deſerves our Praiſe.

(e) *Præliis audax, neque te silebo,*
Liber, & sævis inimica virgo
Belluis: Nec te metuende certâ,
Phœbe, Sagittâ.

Dicam & Alciden puerosque Ledæ;
Hunc equis, illum superare pugnis
Nobilem: quorum simul alba nautis
Stella refulsit,

Defluit saxis agitatus humor;
Concidunt venti, fugiuntque nubes,
(f) *Et minax (quod sic voluere) ponto*
Unda recumbit.

Romulum post hos prius, an quietum
Pompilî regnum memorem, an superbos
Tarquini fasces, dubito, an (g) Catonis
Nobile lethum.

Regulum, & Scauros; animæque magnæ
(h) *Prodigum Paulum, superante Pœno,*
Gratus insigni referam Camenâ,
Fabriciumque.

Hunc & incomptis Curium capillis
Utilem bello tulit, & Camillum
(i) *Sæva paupertas, & avitus apto*
Cum lare fundus.

(k) Creſcit

I'll *Bacchus'* Fights exalt on high,
And fierce *Diana's* Sylvan Arts,
And great *Apollo's* Darts
That from the fatal Bow unerring fly.

I'll ſing *Alcides* and the *Twins*,
Renown'd on Horſe-back or on Foot,
To puſh the Martial Rout:
Whoſe Star propitious to the Sailor ſhines;

The Clouds diſperſe when they ariſe,
The warring Winds are huſh'd aſleep,
Serenely ſmiles the Deep,
And ſmooth the Surface of old Ocean lyes.

Shall I rehearſe wiſe *Numa's* State,
Or *Romulus* th' immortal Man:
Or *Tarquin's* haughty Reign
And pompous Life, or *Cato's* nobler Fate?

The *Scauri* laviſh of their Blood,
Or brave *Frabricius* fond of Fame
Or *Regulus*, bright Name!
Or *Paulus*, ever glorious, though ſubdu'd?

A homely Cott and private State
Produc'd *Camillus*, fam'd in War,
In Rules of Life ſevere,
And *Curius*, in his manly Roughneſs great.

(k) *Crescit occulto velut arbor ævo*
Fama Marcelli. Micat inter omnes
Julium sidus, velut inter ignes
Luna minores.

Gentis humanæ pater atque custos,
Orte Saturno, tibi cura magni
Cæsaris fatis data: tu secundo
Cæsare regnes.

Ille seu Parthos Latio imminentes
(l) *Egerit justo domitos triumpho,*
(m) *Sive subjectos Orientis oris*
Seras & Indos:

Te minor (n) *latum reget æquus orbem;*
Tu gravi curru quaties Olympum,
Tu parum castis inimica mittes
Fulmina lucis.

Marcellus, like a Tree, aſpires
To Glory, free from Noiſe and Care:
Whilſt the gay *Julian* Star,
Like the round *Moon*, out-ſhines the leſſer Fires.

Lord of Mankind! the World's wide Sway,
And *Ceſar*'s Life, are in thy Pow'r:
The *Fates* could give no more;
O truly great, whom *Ceſar* muſt obey!

Let *Ceſar* tame the diſtant *Eaſt*,
And chace with juſt vindictive Arms
Terror and dread Alarms,
When *Parthian* Foes the *Roman* Coaſts infeſt.

Ceſar and *Jove* ſhall rule the World;
Jove on *Olympus* rides confeſt,
In Pow'r and Glory dreſt,
Whilſt at polluted Groves his angry Bolts are hurl'd.

(a) *Tibia sumes celebrare.*] The *Leiden* and *Gravian* Copies write, *sumes*. The other Copies, and at first hand the *Queens-College*, *sumis*. So say the rest of the Books which others have perused; and it is very well. So says our *Horace* elsewhere, *Epist.* 1. 3.

Quis sibi res gestas Augusti *scribere* sumit?

Sumis celebrare (you undertake to celebrate) has the force and significancy of the *Future Tense*, and is the same thing as if he had said, *Celebrabis* (you will celebrate.)

(b) *Quid prius dicam solitis parentum laudibus.*] Here we have a mighty Squabble both about the *Reading* and the *Construing*. Some Books have *Parentum*, among these are my oldest Copies, the *Leiden*, *Gravian*, and *Queens-College*; and if any Body thinks this Genuine, then in my Judgment we are to understand the Place thus,

Quem *prius dicam solitis parentum*
Laudibus? qui res hominum, &c.

For observe the Order in which it lies; *what Man, or Hero, or God, will't thou, O* Muse, *celebrate? Whom shall I begin with? With* Jupiter? *Who is, &c.* For as for *dicere laudibus*, you may find those two Words together, *Carm.* 1. 21. *Seneca*, Troad. 294. *Virgil*, Georg. 2. 95. As for *Parentum laudibus*, or *the Praises which our Fathers gave* Jupiter, they are to be met with in *Virgil*, Georg. 3. 185. And *solitis laudibus* may be seen in our *Horace*, Car. 4, 15. This reading therefore is upon all Accounts very commodious, and is favoured by *Statius*, Theb. 1, 48. where *Quem Prius* are very lovingly set together. But there is another Lection proposed by *Muretus* by Guess work, which is countenanc'd by *Codex Gemblacensis* formerly used by *Pulmannus*; it is this,

Quid prius dicam solitis parentem
Laudibus, qui res, &c.

But 'tis not worth our while to stay to confute this, for the Connexion is rough and intricate. We will therefore proceed to a third *Reading* with which the *Vatican* Book of *Lambin*, and the old *Blandinian* Copy of *Cruquius*, one of *Berselmannus*, and the *Zuichemian* in our Hands, and lastly *Lactantius*, are pleased to furnish us, *Theb.* 1. 48. This smells strong of Probability, and agrees very well with what follows,

Parentis, *Unde nil majus generatur ipso.*

We can afford to be content

ed with this; but then I hould like the firſt *Reading* etter, if our Conjecture con- erning *Quem* were counte- anced by any Copies. And et let the Copies and Parch- ents ſay what they will, it true notwithſtanding.

(c) *Qui res hominum ac Deorum.*] In ſome of *Lam-* 's it is,

i Rex *hominum ac Deorum.*

hich Reading he is not aſed to damn, neither do For *Jupiter*'s common tles among the Poets are, *um Rex*, *Superûm Rex*; *um pater atque hominum* ; and it is the ſame in the ek. Βασιλευς θεων Τυραν- , and the like. But for all the other *Lection* is moſt tain, and fits the Place , and agrees with the Senſe, *Virgil*, Æn. 1, 230.

— *O Qui res hominumque umque*
ternis regis imperiis, & lmine terres.

ere by the way take no- that I ſay *Virgil* ſhould writ,

i res hominumque deo- mque.

t is Æn. 2. 745, *Auctor* viam. v. 61. De Auguſto. *ius*, Theb. 6. 48. There will find *res hominum*, and tack'd to *Deorum*. In following line many of my Books read *qui mare ac terras* and not *&*, which therefore we have conform'd our ſelves to.

(d) *Proximos illi tamen occupavit* Pallas *honores.*] Some *Interpreters* pretend to argue here, how *Pallas* comes to ſtand next *Jupiter*, and to take place of *Neptune* the God of the Sea, nay even of *Jupiter*'s Wife *Juno*?

But they do not riggle themſelves out of the difficulty, and therefore thoſe moſt learned Gentlemen, *Claudius Puteanus*, *Daniel Heinſius*, *Janus Rutgerſius*, and *Dacier*, were downright for cutting the Knot when they could not untye it. For they reſolve to read it againſt all the Books thus,

Proximos illi tamen occupabit
Pallas honores.

Occupabit, ſhall *ſeize upon*, that is to ſay in this *Ode*. But theſe otherwiſe very ſharp Fellows did not ſmoak *Horace*'s Meaning, though the old *Scholiaſt* had fairly ſhew'd them the way,

Unde nil majus generatur ipſo.

Where *unde* does not ſignifie as uſual *whence* or *on which account*, but *from whom*, from *which Jove*, from *which Father* (that is if you like the *Lection* which makes it *Parentis*) *nothing is deſcended greater than himſelf*; For the word *unde*, does not only belong to Things but to Perſons.

See

See *Virgil*, Æn. 5. 123. and 568. See our *Author*, Serm. 2. 2. where *unde* belongs to Persons. Here now you see, if I do not blunder, the Sentence begins to brighten. *From this* Jupiter *nothing comes greater than himself, or like him or second to him, yet among all his Children* Minerva *is most Honourable.* You find then the Interpreters have lost their Labour, for *Pallas* is not compared here with *Juno* or her Uncle *Neptune*, but only with *Jupiter's* Issue, her Brothers and Sisters; and therefore in the following List we find none but the Children of *Jupiter*, *Bacchus*, *Diana*, *Apollo*, *Hercules*, *Castor* and *Pollux*; and certainly *Pallas* deserved more Honour than either of these. It remains, that we should let you know on what account the Poet commends *Jupiter*, as greater than any of his Children. This is done upon two Accounts, for he was the Son of *Saturn*, and was greater than *Saturn*, because he drove him out of his Kingdom: but none of his own Sons durst serve him the same sawce: Whence he has *Maximus*, *Invictus*, and several such big Titles heaped upon him. See *Ovid* Metam. 15. 855. where *Augustus Cæsar* is preferr'd to *Julius*. Besides this, the Fates had decreed, that if *Jupiter*, who was in Love with *Thetis*, had lain with her, he should have got a Son greater than himself, and who would have thrust him out of the Kingdom both of Heaven and Earth, just as he had served his own Father *Saturn*. *Prometheus* in *Æschylus* often threatens *Jupiter* with this. Vide *Æschyl.* But *Jove* being aware of this, marry'd *Thetis* to *Peleus*. Vide *Ovid*. Metam. 5. 221. where we have an account of the Match. Thus, if I am not very much out, you see *Horace's* Design, and that there's nothing equal or like to *Jupiter* or greater than he should be descended from him, yet of all his Children *Pallas* deserved most Honour.

(e) *Proliis audax neque silebo, Liber.*] There never was any Body since *Acron* the Scholiast's Time, who did not *Point* this Verse in such a manner, as that *Horace* does call *Liber* or *Bacchus*, *Proliis audax*; which raises my Spleen to think of the Supine and *Ostitation* of such Fellows. For though it must be own'd, that *Bacchus* being arm'd after the manner of the *Satyrs* and *Bacchanals*, penetrated as far as *India*, and came off Conqueror, where *Valerius Flaccus* gives him the Name of *Audax*, v. 491. though he is supposed to have torn *Rhœcus* to Pieces in the form of a Lyon, when Gods and Giants were at War. Yet we must not give Bacchus an Epithet from one or two of his best Actions, but from his Life and Character. Now the Poets make Bacchus the most effeminate Deity

of all the Gods; See the Frogs of *Ariſtophanes*, where that moſt facetious Fellow makes very good ſport with his Stupidity and Cowardice. In ſhort, this Epithet belongs to *Pallas*, and not to *Bacchus*; for thus you muſt correct the *pointing*,

Proximos illi tamen occupavit
Pallas honores
Præliis audax. Neque te ſilebo, ——— Liber.

A Man muſt be Stone-blind, who cannot ſee how finely this agrees to *Minerva*'s Character. All the Poets ſet her out as a Warlike, Martial, Fighting, Valiant Goddeſs, *Bellatrix*, *bellica*, *bellipotens*, *belligera*, &c. See both *Greeks* and *Latins*. *Virgil*, Æn. 11. *Statius*, Sylv. 4, 5. It would be ſtuff to heap up more Quotations. Now obſerve how prettily *neque* begins the Sentence ——— Neque *te ſilebo*, *Liber*: which is much better than according to the vulgar *Reading* to crowd *neque* into the middle of the Sentence ——— Præliis audax *neque* &c. Perhaps ſomebody may object that, if *Præliis audax* ſhould be ſeparated from *Liber*, then *Bacchus* has nothing ſaid of him here, we own it; and ſo in the next lines *Hercules* has the ſame fare, and ſtands without a *Predicate*, only his Name is call'd over and that's all.

(*f*) *Et minax* (*quod ſic voluere*) Here we have a ſtrange Rout and Clutter among the *Books*. Moſt of the old ones ſay, *quia ſic*: the Moderns, *quod ſic*: the two *Gemblacen*, of *Pulmannus*, and one of *Lambin*'s, *nam ſic*; the *Venetian* Edition, 1478, *quod ſi*: the *Loſcherian* 1498, *quod ſic di*: the *Queens College* at ſecond hand, *quæ ſic*: the *Peter-houſe*, *quia voluere*: the *Laurentian* of *Torrentius*, *dii ſic vel*: Some *Editions*, *ſic dii vel*; but that ſame *dii* ſeems to have crept in from the *Gloſs*, as in the *Loſcherian*, for the *Queens-College* Copy puts *dii* between the Verſes, not as a *Lection*, but as an *Explication*. So ſays *Acron*, *voluere*) *dii vel pueri Ledæ*. Here I ſmell a Rat. In the mean time take the *Lection* as *Nick. Heinſius* would have it, till a better can be found. *Sic di voluere*. See *Ovid*. Met. 4. 660. *Virgil* Æn. 5. 30. Where *Dii* and *ſic* ſtand as cloſe together as may be.

(*g*) *An Catonis nobile letum.*] Here our *Interpreters* are ſilent; but for my part, I wonder how our Author, after having mentioned *Romulus*, *Numa*, and *Tarquinius Priſcus*, ſhould thruſt in *Cato*, who lived long after them, and then return to his old *Rocks* again, the *Scauri*, *Reguli*, *Paulus* and the reſt? On my word, honeſt *Horace*! you do not time your things well. In the other great Names he has kept the Series of the *Roman* Almanack well enough, but here he brings

brings in *Cato*, who was almost his Contemporary, among his old *Blades*, which is wrong. This is the first Blunder, that I would have you take notice of; but there is another in which *Horace's* Wit fails him a second time. For since it is plain from the very thing, that he wrote this *Ode* to screw himself into favour with *Cæsar* and the *Household*, where was the cunning in passing such a Compliment upon *Cato*, one of *Cæsar's* mortal Enemies? I wonder how *Cato* and *Cæsar* come to be cry'd up together in one and the same Poem to the Skies? For why did *Cato* kill himself, but because he hated Life after *Cæsar* became *Emperor*? Then pray? did not *Cæsar* write two *Pamphlets* called *Anticatones*, in which he very scurrilously libelled the Reputation and Credit of *Cato*? And was not *Brutus*, who stabb'd *Julius Cæsar*, and violently opposed *Augustus*, the Son-in-Law of *Cato*? Certainly to place *Cato* among the Glories of the *Roman* Nation, was a sign of Aversion to *Augustus's* Government, and a *Republican* Principle. Let who will believe that such stuff could come from *Horace*, I have nothing to say, but that this is an old Trick of those wicked Rogues *the Librarians*, who being used in their *Tasks* and *Declamations* to make such a sing-song of *Cato's* Death, were resolved to bring it in here by the Neck and Shoulders, and at the same time struck out the right Name, leaving us to find out if we can. But now behold! does not the place seem to run thus?

——— *An superbus*
Tarquini fasces, dubito, an [illegible]
Curti
Nobile letum.

Understand this of *Marcus Curtius*, who did indeed die bravely for his Country, riding compleatly armed down a steep Gulph which opened on the sudden in the *Roman* Forum. Hence the *Curtian Lake* took its Name. See *Val. Maximus*. Hence *Virgil* reciting the *Roman* Heroes, just as *Horace* does here, places *Curtius* among the first, in *Culice*, ver. 360. Now you see the Sense will stand stuff: For *Curtius* is placed in his proper Station, between those who lived before him, and those who followed after him. [illegible] is right enough. See *Virgil* Geor. 1. 25. Geor. 2. 1[illegible] *Ausonius* Profess. 8. where he Mimicks *Horace*. In the [illegible] places *Anne* follows *An*.

(*b*) *Prodigum* Paullum, *superante Pœno.*] The *Queen's College* Copy, which is of good Credit, reads plainly and without any blot,

Prodigum, Pœno superante,
Paullum.

We have followed this *Lection* as the sweeter of the two

two, and more Poetical, the Greeks say ποιητικωτερον. See Virgil Æn. 2. 311. and yet Priscian commending this place, p. 1123, says,

——*Animaque magna Prodigum Paullum.*

But of the four Copies of Priscian, which I looked over on purpose, three do not own *Paullum*, which proves that the old Reading was according to the *Queens-College* Copy; though *Lactantius* ad Thebaid. 8, cites *Prodigum Paullum*.

(*i*) *Sava paupertas & avitus apto cum lare fundus.*] So all the Books that I have seen, nor do I alter it. But if the Copies would let me, I would willingly read it thus,

Sæva paupertas & avitus
Parto
Cum lare funditus.

Sæva, Holy, is paralell to *Sæva* in *Silius Italicus*, which is much the same with what Horace says of the old Senate, Od. 3. 1. Let Expositors murder it as they please, no Body can delight in *Sava*. As for *Apto lare*, see *Aur.* Commentator. *Epist.* 1. 7. v. 58. *Claudian*, Consul. 1. 203. *Horace* Od. 1. 1. 14. Where 'tis used in the same Sense.

(*k*) *Crescit occulto velut arvo.*] *Nick. Heinsius* in the Margent of his Book cites, *To orti Arvo*. O arch Fellow! So *Ovid* in Nuce, v. 87. *Lucretius*, 1. 314.

Occultè decrescit vomer in arvis.

But still here is nothing to be altered, and the best *Lection* is *Ævi*. See *Q. Curtius*, 7, 33. *Prudentius* Hamartig. v. 177. And perhaps the Verse just now cited out of *Lucretius* ought to be amended; For *Servius* upon Geor. 1. 46. quotes it thus,

Occulto decrescit vomer in arvo.

Thus *Servius*. But we must correct him. How can a *Plowshare* be more worn out in an *Unknown* Ground than in a Ground that's *Obvious* and well *Exercised*? If the Ground be *unknown*, it must be *Untill'd*, and cannot wear out a *Plowshare* at all. See *Lucretius*, *Ovid.* Amor. 1. 15. De Arte, 1. 474.

(*l*) *Egerit justo domitos triumpho.*] The most renowned *Thomas Gale* says, Read *Dominus vel Domitor*. But this must not be altered. See our *Author*, Car. 3. 8.

(*m*) *Sive subjectos orientis ori: feras & Indos.*] That *Invenust* word, *Oris*, has brought a stain upon almost all the *Editions*, whence we are forced to *Hiss* in the Pronunciation for five Syllables together, which is a very odious Hearing, when at the same time the *Manuscripts* and the *Venetian* Edition do all read

Ora.

Ora. Let this word therefore be intreated to take its place again. See our *Horace*, Car. 1. 26.

(*n*) *Latum reget æquus orbem.*] Three Books of *Torrentius*, One of *Pulmannus*, some of *Lambin*'s, and of mine, the *Battelian*, *Bodleian*, *Magdalen College*, and *Colbertine* Copy in the various Readings, make it *Latum*, and this pleases *Torrentius* and *Dacier*. Both Readings are Tolerable. See *Virgil*, Geor. 4. 560. where he is upon the very same *Augustus*. But *latum reget*, according to the old Books is better. See *Hor.* Car. 2. 2. *Virgil*, Æn. 4. 199. and 1. 25. *Seneca*, Troad. 879.

NOTES *upon* NOTES.

ERAT *in fatis, ut si* Jupiter *cum* Thetide, *cujus amore flagrabat, concubuisset, nasceretur ipso* Jove *major.*] Criticism is the most abstruse Science in the World. An ordinary Reader might have imagined that *Jupiter* had no Equal nor Superior, because he was by the Antients worshipped as the Supreme God. But Dr. *B.* will have it, that his Supremacy was owing to a Piece of Continency, and that he had lost his Power and Godhead, if ever he had lain with *Thetis.*

Bacchus *omnium Deorum mollissimus & meticulosissimus.*] Our Commentator will not suffer *Horace* to put the Epithet *Audax* upon *Bacchus*, tho' he owns, that God had done several Gallant Actions, but he tears it off, and affixes it to the Name of *Minerva*, and then tells us, that *Bacchus* was a *Coward* and a *Driveler*: and yet *Horace* had no other design in this *Ode* but only to mention those Gods and Heroes, who were particularly famous for feats of Arms, which according to the Dr's Character of him, makes *Bacchus* no very agreeable Company in such a Catalogue.

Qua quæso, judicio atrocissimum Cæsareanorum *hostem* Catonem, *tanto hic elogio ornatum voluit?* The Dr. will not suffer *Horace* to Commend *Cato* in the Presence of *Augustus Cæsar*, even after he was dead, for he supposes *Cæsar* to be so far from a *Hero*, as to hate even a dead Enemy. Does the Dr. forget, that *Julius Cæsar* own'd himself conquered by *Cato* at his *Death*, and could there be a Handsomer Complement, than for *Horace* to recite an *Elogium* which put *Augustus* in mind both of the good Sense and noble Spirit of his Predecessor?

10 DE 62

The End of the Third Part.